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APP E A L

TO

The Common Sense of plain and common Christians, in Behalf of the *Old Christianity* of the Gospel.

Addressed to a PROTESTANT DISSENTING CONGREGATION.

Intended as a Preservative against the Principles and Practice of the INFIDELS and ENTHUSIASTS of the present Age.

By THOMAS MORGAN,

For I am not ashamed of the Gospel of Christ : for it is the power of God unto salvation, to every one that believeth.

ROMANS i. 16.



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M. DCC. LXXI.

THE APOLOGY.

Whereas it has been insinuated and asserted by some persons, "that all the *Dissenting Ministers* of the *Presbyterian Class* in this Country, are *Arians* and *Socinians*; otherwise, that they would not associate together as they do." Be it known to the World, that this Charge is false in fact. It is as unjust as to say, that *all* the Clergy of the *Established Church* are *Arians* and *Socinians*, because some of their Brethren have published books in that strain. The *Orthodox* among us, must allow their Brethren the *same Liberty* which they enjoy themselves, whatever use they make of it; and for that they are answerable to *God* and not to *Men*. The unhappy Differences among us, and some of them relating to subjects of the last importance in Religion, is not a case peculiar to us, but it is common to all the denominations of Christians in this kingdom. *Uniformity of Sentiments* will never prevail in a *Land of Liberty*.



To the Christian Congregation
assembling together for Publick
Worship at MORLEY CHAPEL.

My Friends and Christian Brethren,

I Do not address you, in this publick manner, to inform you of my sentiments respecting some of the important and peculiar doctrines of the gospel ; No ; you know these already ; I have declared them to you, and pressed them upon you over and over from the pulpit. But, as I am persuaded that the following particulars are nearly connected with our present comfort and everlasting salvation, I present you with this *little Manual*, as a small token of my sincere regard for your best interests ; and as a *Memorial*, to refresh your memories on those heads, which I have so often insisted upon among you. I must further premise, that the design of this short address is not to convince any of you that you have run into *erroneous notions* in religion ; for I do not know that any one of you differs in sentiments from the truths here asserted : But still I think it my duty to warn you to be upon your guard against, and to charge you to

A 2 avoid.

avoid these two dangerous and fatal extremes of the present day, viz. *Infidelity* on the one hand, and *Enthusiasm* on the other. *Real Christianity* is often crucified between these two thieves, as its blessed author was on the cross at *Jerusalem*.

By *Infidels* I mean, all those who reject the Gospel of Christ either wholly or in part. By *Enthusiasts* I mean, those who pretend that they are guided by the *Spirit of God*, when they do not use the *means of grace*; and that say they can understand scripture by *inspiration*, without other helps. Between these two extremes the *middle way* is the *safest*, i. e. to be guided by the joint and united voice of the *Word* and *Spirit of God*, in the use of all the *appointed means*, and under the proper influence of *sound reason* and a *good conscience*. This is that *narrow, but safe way which leadeth unto life, and few there be that find it.* Matt. vii. 14. Few indeed! The *many* have missed their road, both as to matters of *faith* and *practice*; and there are but little hopes of their recovery. *Sins* and *errors* are a bottomless pit, where thousands perish. If this little *Memorial* should happen to fall into the hands of any persons, who have unhappily run into either of the foregoing extremes, I have little or no hopes that it will prove of any use to them; for we have seldom, if ever, any instances that persons of these characters are converted from the errors of their ways.

My chief design, then, herein is, to bear my testimony to what I take to be the *Truth as it is in Jesus*; and to endeavour to confirm and establish your souls in the christian *faith and practice*. For this purpose, I shall recommend to your serious attention, the following short hints, sketches and abstracts, of what I have, from time to time, explained to you, and inculcated upon you more at large, in the course of my ministry among you: And to you I appeal, to your reason and to your consciences, whether these principles be not grounded on the *everlasting gospel* of our Lord and Saviour Jesus Christ.

Sect. I. The Knowledge of God and of ourselves must be the first principle of all true religion. For it is plain, that we can neither love, nor fear, nor trust in, nor obey God, but in proportion to what we know of him. As it is impossible, in common life, to love an object, concerning which you know nothing at all; so it is in religion; you cannot love God with *all your hearts*, unless you have some previous knowledge of him, as worthy of your esteem and regard. The *Knowledge of yourselves*, also, is absolutely necessary to salvation; for in proportion as you are acquainted with your own real character, as *men* and as *sinners*, will you *repent and believe the Gospel*. And unless you take notice of, and observe the workings of your own minds, you cannot discern your

own state and condition, and whether you be good or bad men. To know God and ourselves, then, is the foundation of all that is truly good. Vid. John xvii. 3.—2 Cor. xiii. 5. Labour, therefore, with care and diligence, for this knowledge; use all the means which God has given you for that purpose, and pray earnestly for the enlightning influences of the Holy Ghost.

Sect. II. The knowledge of God and of ourselves may, in some measure, be obtained by the *light of nature* and *reason*. The works of creation declare the power and wisdom of God; and the dictates of reason will inform us, in part, what we ourselves are, what relation we bear, and what duties we owe to other beings; but the *Word of God* only, is our infallible guide in these important discoveries. Here we are fully assured, not only that God is possessed of all the perfections of power, wisdom, justice and truth; but also that he is merciful and gracious, ready to be reconciled to all true penitents. This is one of the peculiar glories of the gospel of Christ, and what the wisest and best of the heathen world could never attain to by the mere *light of nature*. It is in this blessed gospel only, that we are favoured with that great blessing, viz. the full assurance of faith and hope respecting the pardon of sin and life everlasting. Remember, therefore, that by conversing with this sacred book,

book, and by examining your hearts and lives in the light of its precepts, promises and examples, that you are to acquire that saving knowledge of yourselves, which will lead you to *faith, holiness and happiness* now and for ever.

Sect. III. The *divine authority* of the gospel (and consequently of all scripture) will appear in the strongest and clearest light to the reason and conscience of every impartial and unprejudiced enquirer. The doctrines and duties recommended there, have the most plain and evident tendency to promote true religion, the glory of God, and the real welfare of mankind. These have been confirmed by *miracles* the most unexceptionable ; and the force of evidence, in this case, has produced conviction in the minds of thousands, in every age, and in all nations where the gospel has been preached. The wisest and best of men in all countries where christianity has been sufficiently known, have gladly embraced it. Very few, in comparison, have rejected its divine authority ; and those few, have been generally persons of the most profligate and wicked *moral character* ; *free thinkers* being commonly very *free livers*. And therefore, they have employed all their wit and malice, to endeavour to overturn the gospel ; because they were conscious to themselves, that if the gospel stood firm as the *truth of God*, it

it would prove to them the *savour of death unto death*. But the chief evidence of the truth of the gospel, for the satisfaction of common christians, is that mentioned by the apostle, 1 John v. 10. *He that believeth on the Son of God, hath the witness in himself.* That is, every true christian has, in his own heart, a powerful witness to the truth and *divine authority* of the gospel.

And is not this your case, my brethren? I hope, and am persuaded that it is the case with some of you. Have you not felt and experienced the power and divine influence of the *doctrines* and *precepts* of the gospel, renewing your hearts, and reforming your lives? Have you not found that support and comfort in the word of God, which the world could neither give nor take away? Is not this a convincing proof, that the Gospel is *the power of God unto salvation*? In proportion, therefore, as you have this *witness in yourselves*, you have solid grounds for your *faith* and *hope* in Jesus Christ, and in that eternal life, which he has revealed, purchased and promised to believers..

Sect. IV. It is in the scriptures only that God is made known to us under the characters *Father*, *Son*, and *Holy Ghost*; and that, under each of these characters or *personalities*, he *is God*. The Divinity of the *Father* and of the *Holy Ghost*, has been commonly received among most christians as a scripture doctrine;

doctrine; but several of those who call themselves *rational divines*, reject the *divinity of Christ* the *Son of God*, as an *absurd and unreasonable doctrine*. I have often observed to you, that the *real and proper divinity* of our Saviour Jesus Christ, is a doctrine that we must entirely receive or reject upon the authority of *revelation*. *Unassisted reason* has nothing at all to do in this case. If we believe scripture to be of *divine authority*, and find that this doctrine is contained in that book, we must then receive it as the record which *God gave of his Son Jesus Christ*. And I must confess that it appears to me, that this doctrine (of the *real divinity of Christ*) is the plain and constant language of the New Testament. As such I heartily receive it, and rejoice in it as the pillar and glory of the christian religion. For my own part, I pay no regard to the vain and carnal reasonings of the *disputers* of this world against this doctrine. That the blessed gospel asserts it in the strongest terms, is to me sufficient authority for the belief of it. Christ is called *God with us*, Mat. i. 23. and *God manifest in the flesh*, 1 Tim. iii. 16. I have, at different times, endeavoured to explain to you the scripture grounds of this doctrine. Ex. Gr. The *true God* only is the proper object of religious worship. Mat. iv. 10. Religious worship is given to Christ in the New Testament. Acts. vii. 57. Therefore, Christ is the *true God*.

Again,

Again; The *true God* only knows all things, and the hearts of all mankind in particular. *I Kings viii. 39.* Christ knows *all things*, *John xxi. 17.* And what is *in all men*, *John ii. 24, 25.* Therefore Christ is the *true God*. Again; The true God only is omnipresent, or every where at once, *Jer. xxiii. 23, 24.* Christ is present every where, *Mat. xviii. 20.* *Chap. xxviii. 19, 20.* And therefore Christ is the *true God*. Again; The true God only is the *creator* who *made all things*, *Isa. xliv. 24.* Christ *made all things*, *John i. 3.* And therefore Christ is the *true God*. Add to this, that in the *form of baptism*, prescribed by our Lord himself, *Matt. xxviii. 19*, it is expressly commanded to baptize, *in the name of the Father, and of the Son, and of the Holy Ghost*. N. B. If this does not imply, the *real and proper divinity* of the *Son* and *Holy Ghost*, will it not involve the text in gross absurdity, to suppose that the *authority* of mere *creatures*, is joined to the creator in the form of christian baptism? Let me here quote the words of the learned and pious *Dr. Doddridge*, in a note on this text, in his *Family Expositor*, Vol. II. page 646. viz. " *These words contain so strong an intimation, that each of these persons is properly God, and that worship is to be paid, and glory ascribed to each, that I cannot but hope, they will be the means of maintaining the belief of the one, and the practice of the other, among the generality of Christians* to.

“ to the end of the world.” It is, therefore, upon the authority of scripture, that we receive the *doctrine of the Trinity*—*Father, Son and Holy Ghost*, three *Persons*, but one undivided only living and true God. This Truth we adore, as what the Great Jehovah has revealed of himself; whose *Being, Nature, and Perfections*, no finite *Creature* can comprehend.

And now, my brethren, I appeal to your own common sense and conscience, whether these plain and express declarations of God himself, be not sufficient grounds for your belief of this doctrine? Surely the great, the good God has never intended to impose upon you in this point. Be guided, therefore, by scripture only in this case, and pay no regard to the *prophane* and *vain bablings* of weak or wicked men who oppose the truth.

Sect. V. The *fall of mankind* to an estate of *sin* and *misery*, in consequence of the disobedience and transgression of our *first parents*, as well as the *method of our recovery* from that state through Jesus Christ, are doctrines of great importance in religion, and which, I apprehend, are strongly and clearly asserted in the gospel. As to the *fall of man*, or the entrance of *moral evil* into this world, together with the effects and consequences of it, our own reason and consciences see and feel the reality thereof. But the *manner how*

how this sin and misery were introduced, the light of nature can never find out with any certainty. The wisest of the Heathen Philosophers, were entirely at a loss how to account for it. But the scripture resolves the case by declaring expressly, Rom. v. 12. *That by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.*

Here, then, it is plain, that all men who are subjected to death, are, in some sense, accounted sinners before God; even children who have not sinned by *actual transgression*, verse 14. For where there is no *sin* there can be no *death*. The *deluge of sin*, then, must be as universal as the *reign of death*: For so the apostle argues, Rom. v. 15. This, methinks, my brethren, is a very plain case; give serious attention to the subject; listen, without prejudice, to the voice of scripture; recollect and observe, with impartiality, the workings of your own minds; let the evidence of facts produce conviction in your consciences, and then you must confess that you yourselves and all men are sinners. Read the scripture account of the *corruption and depravity of human nature*, Gen. vi. 5. *And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually.* N.B. What is here said of the *Old World*, is still true of every *impenitent sinner*, more or less. Where observe, not only that *his wick-*

wickedness is great, by acts of open rebellion against God ; but also that the very thoughts of his heart are evil continually.

Obj. I know it will be said by some, " That this is not the case universally ; that it is true only of the most abandoned profligates, and that many who were never converted by the gospel, are, notwithstanding, good moral men, who shall obtain final happiness in the future state."

Answ. To this let the word of God reply : For I speak only of those, and to those who enjoy it, 1 Kings viii. 46. *There is no man that sinneth not.* Eccles. vii. 20. *There is not a just man upon earth, that doeth good, and sinneth not.* Rom. iii. 10. *There is none righteous, no not one.* V. 23, *All have sinned, and come short of the glory of God.* Gal. iii. 22. *The scripture hath concluded all under sin.—And—We are all by nature the children of wrath.* Eph. ii. 3. This, indeed, is the language of scripture every where ; and I am persuaded, that your own consciences will bear witness to the sorrowful and humiliating truth. I hope, therefore, that those wild and absurd schemes of human speculation, to exalt the dignity and moral character of man, above his proper rank, in opposition to scripture and common experience, will never disturb your thoughts, or intoxicate your heads with the vain pride of assuming

to be what you are not. Humility becomes the present condition of man, as a *miserable sinner*. For we have lost all, and have nothing of our own to boast of, or to trust in, to recommend us to the divine acceptance. We have lost the *moral image of God*; we are become *his enemies by wicked works*. Col. i. 21. We are under the *curse of the law*, and liable to be condemned to *everlasting torments* in the future state. Matt. xxv. 41. Gal. iii. 10. This being the real state of every individual of mankind, as a *rebel against God*, let me earnestly press each of you, *to work out your own salvation, with fear and trembling; for it is God which worketh in you both to will, and to do, of his own good pleasure*. Phil. ii. 12. And remember, that this *great work of salvation*, must be done *in you, and by you*, or else Christ will disown you, and say unto you, *Depart from me, all ye workers of iniquity*. Luke xiii. 27.

See to it, then, my brethren, that there be a real change wrought in you; that you are made *new creatures in Christ Jesus*; that *old things are passed away, and that all things, in your hearts and lives, are become new*. 2 Cor. v. 17. Is this your character? Let me persuade you to examine yourselves again, and again; you can never do it too often. The subject is the most important that you have any concern with—*Everlasting joy or everlasting misery*, will be the sure and certain consequence of your present life and character,

ter, according to what you have done in the body, whether it be good or evil.

Try yourselves, therefore, by the *infallible rule*, the Word of God. The change that has been produced in the heart and life of every true christian, is so great; the difference between the *leading character* of an *impenitent sinner*, and a *sincere believer*, is so visible; and the declarations of scripture, are so plain and express in this case, that I should think it an easy matter for each of you to ascertain your own real state and condition. With your eyes open, under the divine conduct of the word and spirit of God, if you labour with *sincerity*, you cannot be long in doubt: You must know yourselves, and the witness of your consciences will be strong ~~for you or against you~~. And remember, that this witness is not grounded in matters of fancy, and mere *speculation*, but *in deed* and *in truth*. 1 John iii. 18—21. *My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have confidence towards God.*

Sect. 6. The *method of our recovery out of this state of sin and misery*, is also one of the peculiar glories of the gospel. And, indeed, we owe the knowledge of this wonderful

scheme of free grace to the gospel only. I mean, the salvation of sinners by Jesus Christ. I have often dwelt upon this delightful subject among you ; and I could wish that I had occasion to touch upon no other ; and, indeed, I cannot see how I may with propriety treat of any other, but in connection with that. As a minister, and as a christian, it is to me, my all in all. All the doctrines, and all the duties of the christian religion, seem to me to center in, and to flow from this point. I would, therefore, in this sense, desire, and determine not to know any thing among you, save Jesus Christ, and him crucified. I Cor. ii. 2.

If ever I should depart from this doctrine, and preach any other among you, ye shall be witnesses against me, ~~on the great day of judgment~~ in the last judgment. But if Christ crucified, in all his offices, has been preached unto you ; if your lost state by sin has been plainly laid open before you ; if the full and free salvation by Christ has been repeatedly offered you ; and if any of you, after all, continue to reject the counsel of God against yourselves ; let such remember, that *this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*

Give me leave, now, my brethren, to remind you of some important particulars, respecting the doctrine of atonement, or salvation by Jesus Christ the mediator ; and let me engage you

you to give the most serious attention, for the subject is most worthy of it.

This doctrine of *redemption by Christ*, is set forth in scripture, by a great variety of expressions and phrases. For instance; Christ is said to *lay down his life for us*. John iii. 16. *He gave himself for us*. Titus ii. 14. *He died for our sins*. 1 Cor. xv. 3. *He was delivered for our offences*. Rom. iv. 25. *He was wounded for our transgressions, and was bruised for our iniquities*. Isaiah liii. 5. *He bare our sins in his own body on the tree*. 1 Pet. ii. 24. *The Lord laid on him the iniquities of us all*. Isa. liii. 6. *He was manifested to take away our sins*. 1 John iii. 5. *He put away sin by the sacrifice of himself*. Heb. ix. 26. *He hath washed us from our sins, in his own blood*. Rev. i. 5. *The blood of Jesus Christ cleanseth us from all sin*. 1 John i. 7. *Whom God hath set forth to be a propitiation, through faith in his blood*. Rom. iii. 29. *He sent his son to be a propitiation for our sins*. John iv. 10. *Christ hath purchased his church with his own blood*. Acts xx. 28. *The son of man came— to give his life a ransom for many*. Matt. xx. 28. *We are bought with a price*. 2 Cor. vi. 20. *In whom we have redemption through his blood*. Eph. i. 7. *He hath redeemed us to God by his blood*. Rev. v. 9. *Ye were redeemed with the precious blood of Christ*. 1 Peter i. 19. And there are many other passages to the same purpose, both in the Old and New Testament. Surely, these are strong

strong and expressive words, and they must have some meaning of great importance, respecting the *means of our acceptance* with God.

But is it possible, can any thinking person imagine, that all these expressions mean and imply no more, than our *repentance* and our *reformation*? Here again I appeal to your *common sense, reason and consciences*, whether these several passages of scripture do not expressly represent the *death and sufferings* of Christ as the *meritorious cause* of our salvation? What need of all this variety of words, full of plain references to the *sacrifices, sin-offerings and atonements* under the law; what need, I say, of all this, if Christ died only as a *martyr to truth*? Or merely as our *example, and pattern*? What think you, my brethren? Does not the plain and obvious meaning of these and other scriptures point out to you, in the clearest manner, that Christ died purely on *our account*, and in *our stead*; to *expiate our guilt*; to *atone for our sins*; to *satisfy the demands of the law*; and to restore the honour of God's *moral government*? And does not the scripture, in a variety of places, assert all this? 1 Peter iii. 18. *For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God.* i. e. Bring us to the peace and favour of God now in the *kingdom of grace*, and to the full enjoyment of God in the *kingdom of glory* for evermore. This, then, is a great salvation indeed! worthy of God, and

and worthy of the highest approbation of our reason and consciences. Let us, therefore, receive it with grateful adorations, and take heed that none of us fall to the fatal delusions of an *evil heart of unbelief*.

The only objections to this doctrine which came in my way, and are worth mentioning, are these three, viz. "That it is *unintelligible*."—"That it clashes with the doctrine of *free grace*."—"And, that it may have a *bad effect upon morals*."

N. B. These objections are to be seen in the writings of the *Deists*, who deny the *divine authority* of the gospel of Christ. I shall reply a word or two to each of these objections.

Object. i. "It is said, that it is *unintelligible*; beyond the comprehension of men and angels, and therefore unworthy of God to contrive." *Moral Philosopher*, p. 222. Answ. The truth of a proposition does not depend on our understanding it: It may be true, though we cannot comprehend it. We allow this in a thousand instances in *natural philosophy*; and why not in divinity? Sir Isaac Newton was, perhaps, as great a *philosopher* as any man now living; and this great man had the modesty and humility to own, that he believed the existence of causes and effects, in natural things, which he did not understand. For instance; *gravity* and *attraction*. Vid. *Newton's Principia*, Defin. viii. And therefore, as we acknowledge

knowledge many things in *nature* and believe that they are, when we do not understand how *they are*; why should the same conduct be deemed absurd in *religion*; especially, where we are persuaded our belief is founded on express *revelation*?

From Pride, from Pride, our very Reasoning springs;
 Account for *moral* as for *natural* things.
 Why charge we Heaven in *those*, in *these* acquit?
 In both, to *reason right*, is to submit.

POPE'S *Essay on Man.*

Object. 2. "It is said that the doctrine of
 "redemption by Jesus Christ, clashes with
 "the doctrine of free grace, and that if
 "Christ made *sufficient satisfaction* for sin, to
 "pardon must be an *act of justice*, and not
 "an *act of grace*." *Moral Philos.* p. 149.
 Answ. Here let it be considered, that all
 things which Christ *our mediator* has done
 or suffered on our account, are the pure
 produce of God's *free grace*. Christ himself
 is the *free gift* of God to a lost world. John
 iii. 16. *For God so loved the world, that he
 gave his only begotten son, &c.* And *redemp-
 tion* and *free grace* are joined together by the
 apostle, Rom. iii. 24. *Being justified freely by
 his grace, through the redemption that is in
 Jesus Christ.* And, what God has joined to-
 gether, let no man put asunder.

Objection 3. "That the doctrine of
 "redemption by Christ, may have a bad
 "effect

“ effect upon morals.” Thus the *Moral Philosopher* represents it as *making our personal obedience needless*; and calls it *the strong-hold of sin and Satan in the christian world.* P. 146. And *Chubb* says, “ that if we are recommended to the favour of God, by the sufferings and intercession of Christ, then repentance and reformation cannot be necessary.”

Answ. I am sure that this is a false and groundless charge; and that for this plain reason, viz. That altho’ the *doctrine of redemption* contains the most *valuable blessings*, held forth and freely offered to sinners, yet, not one of *these blessings* is to be obtained, but in the *way*, and upon the *terms* of *faith* and *repentance*; and this *faith* and *repentance* always imply—that *denying ungodliness and*
anomall. life, and should live soberly, righteously,
worship us, we know now jesus, signifying,
and godly in this present world—For our Saviour *Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* Titus ii. 12—14. This indeed is the constant and uniform language of the gospel. Rom. vi. 1, 2. *What shall we say then? Shall we continue in sin, that grace may abound? God forbid: how shall we that are dead to sin, live any longer therein?* And I may safely say, that there is a necessary connection between the proper belief of the *doctrine of redemption*, and a *life of holiness.* 1 Peter ii. 24. *Who his own self bare our sins in his own body on the tree, that we being*

being dead to sin, should live unto righteousness.
&c.

I am also very sure that there are stronger and more *effectual reasons* and motives which may be drawn from this doctrine, to inforce *practical religion*, than from any other topics. Here behold the *love of God* and the *evil of sin* in the most convincing light. Where these arguments cannot prevail, nothing will.—*How shall we then escape, if we neglect so great salvation.* Heb. ii. 3.

Upon the whole, then, let us adore, with gratitude, the God of all wisdom and grace, who has made such a wonderful provision for our effectual recovery from *sin* and *misery* by the *life and death* of his own son Jesus Christ.

And if God has declared that he will save ~~punished and helpling sinners in this way of~~ his own appointment, and in no other; let none of us, my brethren, have the presumption to think that we are wiser than God, and thereby run the dreadful risque of perishing for ever by our own pride and folly.

Let us rather resign ourselves to God, willing to be saved by him in that way which he has thought most worthy of his own moral perfections, and most suitable to our miserable case.

God forbid that any of us should ever entertain those *unworthy* and *ungrateful* sentiments, which have the most direct tendency to *debase the person*, and to *depreciate the merits* of the Blessed Redeemer. Rather let

us

us call upon all our powers to cultivate sentiments of the most *unfeigned gratitude, faith, hope and love* towards so great a benefactor, who *loved us, and gave himself for us.*

May the Lord give you understanding in all things. Do not err, my beloved brethren. Brethren, pray for us.

I am your sincere Friend,

And Servant in the Gospel of Christ,

Morley, August 28, 1771.

T. M.

P. S. I do propose, God willing, sometime hereafter, to address you again on the following subjects, viz. *Conversion—Repentance towards God—Faith in Jesus Christ—Universal Holiness—The Necessity of Good Works—The Power of Man to do the Will of God—The Divine Influences of the blessed Spirit—The general Call and Offer of grace and salvation to Sinners by the Gospel—We are saved by free Grace, and lost by our own free Choice—The Importance of publick Worship, and of private and social Prayer—The Sacraments of the New Testament, &c.*

Having made the *names, characters, and titles given to Christ, in the Old and New Testament, the general subject matter of my preaching to you for some time past; which also, God willing, shall employ me for some time to come:* It is my further intention, if

if God pleases to spare my life, and continue my usefulness among you, when I have finished that course, to present you, in this publick manner, with a short sketch of the whole.

All the names, characters, and titles of Christ, are not only full of the most important sound doctrines, but also of the strongest motives to, and reasons for practical religion.

I must confess, that these are to me the most relishing and improving subjects; and I doubt not but that they are so to you also.

Was I always to entertain you with discourses on subjects of mere morality, I could never, in my own mind, reconcile such a conduct to the character of a gospel minister.

I shall then take an opportunity to refresh your memories, in some points of great importance in religion; and also to endeavour to impress your consciences with this truth, viz. That the most clear knowledge, and the most sound belief, respecting the peculiar doctrines of the gospel, will answer no saving purpose at all, unless they are productive of universal obedience, to the precepts of Christ.

As works, without faith, are dead; so faith, without works, is dead also.

N. B. If any Ministers, after perusing this little Piece, should think that it may prove, by the Divine Blessing, of some service to plain and common Christians, they may have a few to distribute gratis to the poor, by applying to the Author.



